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A prominent Spiritualist of Washington writes: "Some three or four weeks ago Mr. Thos. Galea Foster, who was engaged to lecture here every Sunday evening during the winter, was compelled to give up his engagement on account of ill health. Since that time N. Frank White has lectured in his stead, with very great success, to rather small but constantly increasing audiences. Having been out of practice as a public speaker for some six or seven years, Mr. White was very distrustful of himself, and so prepared his remarks in writing, before hand. Every evening he has lectured by his commenced reading from his manuscript, but after following it for some fifteen minutes he seems to get 'under influence,' abandons his notes, and finishes his discourse 'inspirationally.' The three lectures he has delivered have been eloquent and original in a high degree."

That we are a slave-producing nation is a fact that strikes one with great force, when reading the Census Bulletin on mining. In 1855 the product was \$30,000; in 1860, it was \$150,000; in 1865 it was \$1,100,000; in 1870 it was \$10,000,000; in 1875 the amount jumped to \$23,700,000, and in 1880 to \$87,000,000.

G. N. Jessely, of San Francisco, Cal., has our thanks for \$3.50. It shall be appropriated as he desires.

It is claimed that more rain falls now in Nebraska than formerly, and that the rainfall is increasing with the match of settlement and consequent cultivation.

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[New Albany Ledger-Intelligencer.] Speaking of Governors suggests the mention of an item we received from Mr. Henry B. Foster, of Washington, D. C., who is Governor and Vice Mayor, Boston, Mass. I have used St. Jacob's Oil among our employees and find that it cures falls to cure. The men are delighted with the wonderful effects of the Oil, as it has cured them of bruises, burns, etc.

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in the *Psychological Review* a valuable medium for stating their difficulties, and discussing their views and opinions. FREE AND OPEN DISCUSSION within certain limits is invited.



"The Bible is full of this doctrine, and I had thought to bring it out more at length than time will now permit. The text says: 'They sent out all ministering spirits, sent forth to minister unto them that should be heirs of salvation.' That is, it directly affirms by the idiom of the original language, that they are ministering spirits, and are sent forth to minister for those who shall be the heirs of salvation. This is the same thing, sometimes such ministrations were common, as common as not to occasion surprise, and was easily believed by all. In these days of simple trust, God was near, heaven was near, and the angels walked and talked with men, and came to them by their tent doors, or in the wilderness; came to them in dreams and visions, and talked with them face to face. Thus they came to Abraham and Lot, to Jacob, and to Moses, and to the prophets of the New Testament and the life of Christ the whole scene is radiant with angelic presence and light. They speak to Zachariah and Elizabeth, and to Joseph and Mary. They attend in a grand overture the birth of Christ, and they sing the hymn of triumph with the music of their sweet voices, and the Judean sages echo back the glad chorus of 'Glory to God in the highest and on earth peace and good will to man.' The angels are the Lord's attendants, His officers, in His baptism, His attendance His whole ministry, and in solid columns or legions were witnesses to the scene of His death. They attended Paul and Peter; they opened the iron gates of the prison that he might escape; they were the angels of His might, and this was the most impressive view of the method of the divine government, as carried on through the ministrations of angels. They are His messengers, flying through the air, in might and power, to execute His mercy, or justice or judgment. They hover over the shock of battle, scene, and are present in the storm where nations battle with the angels; they walk, unperceived, our crowding crowds, ready to shield from harm, and to comfort in every trial. They are not a sick-bed, nor a death-bed, whether it be of man or child, or in palace or hovel, or out in the desert wild but the angels of God are there. It has long been the observation of the ancients, that angels are sent to shoot each soul, that all souls have guardian angels—bands of angels—who attend them through all their journey here below. Of what an upper-world of life and light! Joy and ministrations is just above us and we are surrounded by them, and we know them not, save but see their bright forms and hear their sweet voices. And in that happy throng are fathers and mothers watching their children, and children who often come to us and walk by our side, but our dull eyes see not, and our ears hear not."







England women still labor under grievous moral and social wrongs, for there is plenty of barbarism under the thin crust of civil-



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## AN ATTRACTIVE RELIGION

Sermon by the Rev. H. W. Thomas, D. D.

The Rev. Dr. Thomas preached on Sunday morning, Feb. 5th, to a very large congregation in the People's Church, his sermon being the third in the series of "An Attractive Religion." Following is the discourse:

To die is gain.—*Phil. i. xxi.*  
Let us now look at the attractiveness that religion leads to life by its hope of the future.

It is only in the hope of the continuance of any earthly good that the heart finds rest; a sense of perfect rest. And a chief cause of the general uneasiness of our world is to be found in the painful conviction that the sources of our happiness should be cut off, or somehow come to an end. Thus we may know that we have plenty for to-day, but the thought of to-morrow comes to us, and we are troubled by the thought of to-morrow, and health soon, but what? These things tempt you, and the heart? Will we have them next year, twenty years hence? And it is this anxiety that troubles mankind and it is this that leads them to forego as carefully and to work so hard. It is the fear of misfortune, or loss, or want, in the days to come, that clouds the future and makes us restless. Joy is the only rest, and this makes us restless, for they cannot rest as long as any possible contingency of the future is left unguarded.

But the permanency, this assured continuance of things, is the hardest of all things to attain. There is not a day nor an hour in life, there is not a street on which we walk, nor a car nor a vessel in which we travel, but in some way we meet the signals of danger. The ax and the saw of the train, and the life boat on the steamer, and the fire departments, and the physicians' signs on the street, all tell of danger. The failures of banks, and business-houses, and corporations are like "storm signals" hung out to warn the crafts, large and small, that would venture to sail those dangerous seas.

But it is not alone in reference to these outside forces that the minister to our warring nations has felt all this uncertainty and this painful anxiety. There is an uncertainty that, like a shadow, follows us when ever we go; it is the uncertainty of health and malaria in the air we breathe; there is often poison in the water we drink and in the food we eat. But should we be so fortunate as to find our way along through all these dangers, it is only to Journey on to old age; to the dimmed eye and the feeble step, to the faltering voice and trembling hand, to sink down at last in death and to be put away in the narrow grave.

And how soon this great change must come to us all! Scientists tell us that the law of life written in our bones is that the years of minority are one-fifth of the years of majority; that if we reach our growth in twenty years, death as a natural result must come at the end of a hundred years.

And Inspiration says: "The days of our years are three-score years and ten; and if by reason of strength they be four-score and two."

years, yet is their strength, labor and sorrow,  
for it is soon cut off and we fly away." "As  
for man, his days are as grass; as a flower of the field, so he flourisheth. For  
as soon as the grass is green, and the flower  
showeth itself, and is blown down, and  
the place thereof shall know it no more.  
O yes, of all the hungry mounds on earth  
to-day, none will cry for better a hundred  
years hence. Of all that strive for gain or  
struggle for place, of all who laugh or weep,  
of all who are born and die, of all who  
live of night and sleep, will settle down  
over all this scene of toil and strife, this  
cessant gathering and losing, of meeting,  
of loving, of parting. The moon will rise  
above the lakes and the vessels will come  
and go; the trade will crowd and de-  
pend on the sea, the world will be filled  
with people, the schools will be crowded with happy  
children, and the church bells will ring, and  
hymns be sung, and prayers offered; the  
fest of the multitudes will stand upon these  
streets, and the great world move on,  
and yet, when the time shall come to  
be, we shall all be gone. By one we shall  
have been gathered to the grave, and only  
the oldest people will say, as they pass by  
the houses we built or the churches where  
we worshipped, "That was my son, my  
child, I used to hear him prattle, or to see  
him in his office or store."

Such is the brevity of life; such the inevitable destiny of all. And death is that strange event that of all things else seems the most complete in its destruction. All earthly values are worthless in its presence. Mansions and parks of beauty, and halls of pleasure, and tables of plenty, and banks of gold are of no use to the dead. Sightless, speechless, senseless, cold, and decaying,

And now, in the presence of all this, what shall we say? We have seen man happy only in the sense of the enduring, and we have seen him out in this world of change, and struggle, and loss fighting for every inch of ground he gains, hunting his way along through dangers, and dying by the way, or coming to the grave in old age, wealth and pleasure wasted and gone, or all to be left behind in death. Man brought nothing into the world; he struggles here a few years, and, dying, carries nothing away.

What shall we say of death? Is it loss or is it gain?

Col. Ingersoll, standing with uncovered head, in the drizzling rain, by the grave of a little child, in a remote corner of the cemetery at Washington, said:

"We do not know which is the grailtolet  
 blessing, life or death. We cannot say that  
 death is not a good. We do not know how  
 whether the grave is the end of this life or  
 the door of another, or whether the night  
 here is not somewhere else dawn. Neither  
 can we tell which is the more fortunate,  
 the child dying in its mother's arms before  
 its lips have learned to form a word, or he  
 who journeys all the length of life, on a  
 road, painfully taking the last slow steps  
 with staff and crutch. Every cradle asks  
 us, 'Whence? and every coffin 'Whither?'  
 The poor barbarian, weeping above his  
 dead, can answer the question as intelligently  
 and satisfactorily as the robed priest of

Tender and beautiful, but sad words are these; and they came, no doubt, from an honest heart. They are the words of a lawyer and a soldier; the words of one who is called an infidel. But that is not the infidelity of Voltaire; not the cold, blank denial of the seventeenth century. It is rather the agnosticism of the nineteenth century. Mr. Ingersoll has never said there is no God. He has never said there is no future for man; never said that.

Spring shall not visit the mouldering urn,  
Nor daylight dawn on the night of the grave.

He simply says, "We do not know." And standing upon this ground he says: "Our religion is help for the living, and hope for the dead. . . . Such work coming from the greatest intellect of our age," as he is called should not be scorned nor lightly regarded. It is true that they stop short of a deep Christian faith, they are not the triumphant words of Paul that "to die is gain." And Col. Ingersoll would probably confess that he was extravagant in saying that "the poor barbarian, weeping above his dead, can answer the question as intelligently and satisfactorily as the robed priest of the most authentic creed." That is simply the strong language of an agnostic. Some-

tion should be conceded to intelligence in religion as well as in other things. The poor barbarian, weeping above his dead, knows nothing of the great system of nature about him; he knows nothing about astronomy, nothing about the laws of truth and beauty, nothing about psychology and metaphysics, nothing about the soul. The barbarian knows nothing of the profound reasoning of a Plato or a Socrates; knows nothing of the sublime teachings of Job, of Isaiah, or Jesus, or Paul; knows nothing of the almost universal faith of mankind; and yet all fair reasoning he should not be thought as capable of giving an intelligent opinion on such a question as is the man, who is a "robbed priest" or only a lawyer or a philosopher. The subject one of our careful study, and before whom the teachers of the world.

My good friend Gen. Stiles, of this city, speaking from the same agnostic standpoint, says we do not know; the subject of immortality is beyond the reach of our knowledge; it is purely one of conjecture; of guessing. And referring to myself he says: "Brother Thomas is just as good a guesser as any of the rest." Well, I am glad to be thought as good as the best, even in guessing, or in conjecturing, or in estimating the probabilities on so momentous a subject.

And now let us confess that, critically speaking, we do not know that there is a future for man; that we have not been beyond death; and let us confess, further, that we have no scientific way of demonstrating certainly that there is a beyond. And, to place the subject in its darkest and most uncertain light, let us, for the sake of argument, admit that "immortality" is at most only a guess; a blind looking and feeling where all is uncertain.

How does the question now stand? The fact of man's present existence is admitted. The facts of his reason, and his hope, and his love, and longings for his future, are admitted. The fact of the existence of truth, and beauty, and goodness, of conscience and the principles of right and wrong are not denied. In a word, the present existence of the whole great order of things is admitted. And more is admitted. There is, extending far back of the present, a past order of things, which we know has been. Its record is in the history of man; it is written upon the rocks, and is seen in the steady movement of the stars. Another fact is admitted. There is, reaching out beyond the present, an indefinite future or continuance of this great order of things. It is written in the stars, and in the great universal abode, and we cannot see will abide in some form forever.

Let us look a little deeper into the nature of things. Science assures us that nothing can be created or can be lost; that change runs through all, but that there is a law of the conservation of forces by which nothing can be lost. The only thing that is lost is the form; the transmutation is impossible. There may be the burning and death of worlds even; stars may burn up, or explode, or be scattered into dust, or dissipated in impalpable gases; but still their substance, or that of which they were made, is not lost. It has only been changed form. Human bodies may be dissipated, or they may be changed into other elements from which they came. But the elements remain. And when we look into the laws of the nature they seem to be eternal. Chemical affinities seem to be unchangeable; they give the same results in any age. We cannot imagine, even, that the law of gravity should cease to exist. And thus we see that there is a form that cannot change.

But let us look a little further. The mind perceives certain principles or laws of truth and morality that are in their nature unchangeable; and, being unchangeable, they are necessarily existent, and hence eternal. These are the laws of mathematics, and, I may say also, of logic and music, and morality. You may divide all matter into gases, and leave no solid world; you may destroy all the books and figures of geometry, but still the laws of geometry will remain, and you may mind to think, but if a mind should appear it must come under the laws of logic. You may imagine all written music destroyed, but still the laws of harmony would exist. You may imagine all codes of morality destroyed, but still the principles of morality would remain; and if man

... and moralists should appear they could be conditioned in these principles.

Take another fact: These principles require necessary and eternal, they are inextinguishable. You cannot, even in material sense, think of the law of gravity being extinguished. You cannot think of space as if it were supposed that space is infinite, and that the universe may be infinite in extension; but the universal law holds a universe just as easily as it floats our little earth. We cannot imagine such a thing as the laws of mathematics, or logic, or beauty, or music, or morality being overburdened, or growing weaker, or being subject to change. They are true, and fresh, and unchangeable now they were a thousand years ago, and they will be just the same a thousand or a million years hence. They are not conditioned under the laws of time or change. With them, as with God, "One day is as a thousand years, and a thousand years as one day."

We find man, in one sense, a creature of dust. His body comes under the laws of matter, and life, and death. It is born; it grows to maturity; it wears out and decays. Man has no body in a definite and continuous sense. It is not the same at different times any more than a river is the same. Like the river it is a flowing mass, constantly changing. The body is like a stream of vitalized and yet dying dust flowing within its banks or limits.

But there is something more than this idealized matter here. Pisces are vitalized. Animals are alive and reach a higher plane of existence. But here is a being that reaches not only individuality, but reaches conscious personality, and in this personality rises to the plane where he perceives the world of necessary truths and principles, and rising above these he realises the conception of the lofty ideals that stretch away into the infinite, and then formulates the great thought of a God, in whom the ideal is the real.

[illegible]

And now we can say that if immortality only a dream; it is not the dream of sleep, but the dream of reason in waking hours. If immortality be only a conjecture, has back of it and beneath it a powerful basis of presumption!

But is this all? Is there no more than a guess? How do we assure ourselves of any her fact? Is it not at last the assurance of consciousness? This assurance may be through the senses, as the consciousness of light, or hunger, or cold. Or it may be purely mental conception of some truth, as in reason; or it may be a sentiment present to the moral consciousness, as a sense of right or duty. We say we know these things; that is, we are convinced of their truth or reality. If we should ask how we know them; or, further, how we

know that we know them, the answer may be  
a difficult, and we fall back upon our con-  
fusions or our consciousness and say we  
know them, and there rest. And the be-  
liever who is not a philosopher, who is not  
when considered along with other things  
is a doctrine of the Bible it has all the  
weight that properly attaches to its teach-  
ings. As a question of probability it has  
in its favor the fact of the present and con-  
sistent existence of other things in nature,  
and it would seem strange if man, of all  
things, were the only thing to be blotted out  
from existence. The conservation of some  
of the mental forces—of thought, and reason, and  
right, as found in the soul of man, and  
when if these exist, it is most natural to  
suppose that they will exist in relation to  
things most principles in the universe—  
the relation of the creature to God, and that is the  
doctrine of the Bible, that God is life, and  
the life is unto him.

But there is another ground of assurance; and that is of that experience. There are millions of souls on earth to-day who need no argument to prove the truth of the great truths of God and revealed religion. They have known these truths by experience—not, perhaps philosophically, but yet certainly. They have known they have found pardon for sin; they have known they have passed from the death of sin into the life of God; they have known the power of the spirit, and the fruits of the spirit, in love, and gentleness, and patience and hope. They have communion with God in prayer, and knowing that they are saved by His blood, and that they are His people. "We know," when Christ shall appear we shall be like him;" and "We know that if our earthly bodies were dissolved we are a building of God, an house not made with hands, eternal in the heavens, and it is not competent for any one who has been born again to doubt of this. He does not seek to prove this inner life and all its fruits by prayer and consecration—who has not sought to prove the doctrines of God by his works. His will, to say nothing there are none who are so foolish as to do this. He is a philosopher, that all who enter this life—the life of the angels and the learned, the high and the low—all as it were, they walk in its light, and its joyous life in His life. It was when Paul said, "I have seen Christ;" that he could say, "Ye are like him."

And now again. What does religion say in the presence of man's struggle for enduring in this ever changing and uncertain world? It says to man this world is not his home; this world is not his rest. "Here we have no abiding city, but we look for a city that hath foundations, eternal in the heavens, whose builder and maker is God." Standing in the presence of that which mortals dread most; of that whose lot touch turns beauty and strength to dust, and leaves but sorrow and tears where once was life and joy, religion says of death: that it is a good, not an evil; that "to die is gain."

"Can this can be true? Yes, it is true; it is the Gospel, the good news of the life in Christ, here, and life forever. And how then, I say, can we be free from death? We cannot be free from death in any such sense as many have thought, or as it appears to the senses. We stand on the outside and see the flesh waste away; we note the sinking pulse and falling strength, and we say, 'The flesh is corrupting'; we say, this is death. But had we spiritual eyes we should see the soul not dying, but dropping its weary load of clay and laying it with all its powers into new life and beauty in Christ. We say, 'The flesh is corrupting'; for this "corruptible shall put on incorruption; and this mortal shall put on immortality."

Death is death, but in the sense that it is not death, but life unfeigned, or carrying over into the next life. This higher state of life will be free from toil, and the weariness, and the weakness and pain of the present. "They shall hunger no more, neither thirst any more; they shall not be weary, neither shall they be any more pain, neither shall they be any more sorrow."

Death is gain, in that it opens up to the soul its larger life—its real life. Downward as we see all things through the darkness of the flesh; we "see through a glass darkly." We are like children within looking out through the window at the green grass and the birds and the sunshine. We are imprisoned. We feel that we are larger than our bodies; we know of beauty, of truth, and love far beyond, but we cannot

Continued on Eighth Page.























# THE SPIRITUAL JOURNAL

Truth Seeks no Place, Finds it no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## "What Spiritualism Is."

BY SOPHIE ROSEN DEFAUNE.

(Translated from La Revue Spirite de Janvier.)

Spiritualism is not and should not become a religion, say certain organs of the doctrine. This declaration calls for an attentive examination from us—the more so that it finds a resounding echo within our own ranks, and that upon this point ambiguous words create incoherence, the principal use of which is to group Spiritualists under three categories:

1. Those who while believing in Spiritualism remain connected with their respective religious organizations, as if any compatibility could exist between dogmatism and the spiritual philosophy.
2. Those who by a monstrous alliance of contradictory ideas find it possible to remain atheists or materialists while believing in the phenomena of the life beyond the tomb.
3. Those (perhaps in less numbers) whose reason having appropriated the principles which grow out from these manifestations, admit the philosophical and religious character of Spiritualism, never drifting towards a dogmatism which their good reason—they would consider the father of a future clergy, which they do not want at any price.

Here are three distinct convictions, when upon the basis of Spiritualism one could and should be sufficient. I say the basis, for it will be seen further on that in this subject I do not add matters of detail. If some-day we decide upon the role which Spiritualism is to fill in this world's destiny, people will be forced to accept it for what it really is; however, at present, a clear and positive definition of this role provokes storms of strife. To recall before those tempests, when in the uprightness of our souls we believe that we are affirming a great truth, would be to show ourselves unworthy to take part in these noble contests of thought. This is why I reply to those who say, "Spiritualism is not a religion." No! It is religion itself. This is not a subtlety. I open Little's dictionary and I read:

"Religion: Ensemble of doctrines and practices which constitute the intercourse of man with the divine power."

It would certainly be difficult to more correctly define Spiritualism itself. This explanation does not contain a word which would not be applicable to it. Indeed, it does offer an ensemble of doctrines and practices, founded upon facts, and upon verifiable facts; it is in this that it towers so high above the religions of mystery, and in strict conformity with the terms of the dictionary, it brings us into rapport with the divine power, by unveiling to us the laws which govern life and death, primordial dispositions of that power, Spiritualism directs our highest aspirations, and brings us into communication with the Supreme Being. From the beginning of its existence until the present day, humanity has never ceased seeking with passionate ardor for the discovery of the nature and extent of this rapport. If in primitive ignorance it created dogmas for itself which now, being more enlightened, are by one by one cast aside, it was because the collective

soul of humanity—like its individual constituent—was ever and a noble concern about its origin and its destiny. In the presence of imperishable matter the soul felt itself immortal also. The universal harmony of the physical world revealed to her a moral harmony, vague intuitions of which she felt within herself, but every thing here below showed her that only later or elsewhere could she attain to this ideal, both seen and dreamed of at the same time; yet the innate intuition of justice in man shows him that, in order to deserve that ideal, he should conform his conduct in this life to the suggestions of the law which is graven upon his conscience. Thus morality grew out of religious feeling, and no philosophy will ever succeed in misleading us as to the rigorously rational derivation. The object of all religions is to teach a system of morality, and this identity with other religions is not lacking to Spiritualism. It inspires us with fraternal love, and solidarity of ourselves. It brings to us the evidence that our motives, our feelings, and our actions will bear their logical fruit in our own future condition. It gives a glimpse of a magnificent transformation of our souls under the combined action of eternal love and human efforts. Through Spiritualism our minds approach the mother thought of the universe which is the ideal accomplishment of good by all, and for all, in the ensemble of the species. This sublime philosophy sanctions the immutable idea of justice which is within us, and whose ultimate realization our whole being clamors for in concert with nature. What religion could offer a grander or more divinely human basis for morality? And if the true religion should above all else improve man's morals, what is there lacking to make Spiritualism that true religion?

If, too often, alas! this admirable doctrine bears no fruit in us, when it should be so, the fault is to be found in the standpoint from which we view it, and above all in our own weakness. When the world will dare to look Spiritualism, and the truths which it teaches us fully in the face, humanity will be regenerated, and the world will precepts with a valiant and upright heart.

These things are in themselves so simple that one is surprised at being obliged to say them, and yet—to admit that Spiritualism is religion—seems to some persons to be the ultimate philosophical aberration. Some see in this a danger, to me inexplicable, considering the nature of the doctrine, and the luminous advice of Alvin Karder, who notwithstanding the jealousy and envy which his venerated name sometimes excites—remains nevertheless the initiator par excellence of our intercourse with spirits.

The clamor about the word Religion is the result of a simple misunderstanding—easily explained by the moral void left by dogmatism which heretofore constituted what was called religion. Today when mysteries have vanished before the sunlight of free examination nothing remains but the outward ceremonies of a worship imposed by a hierarchy whose hand weighs so heavily on the neck of the people that thinkers of all denominations when once freed from its servitude rebel with no less reason than heretofore, every thing which bears the least resemblance to it. If, then, by religion we designate any group of fixed beliefs represented by a clergy, and called to mind by consecrated rites, no one can be more than myself their born enemy. But, I will not say the less monstrous as my religion, the ensemble of convictions relative to my life beyond the tomb, and from which I freely deduct the principles to which I try to conform my line of conduct here below. As Little says to me, that a society, an individual, or any one, has formulated Spiritualism into a certain number of articles which you are required to believe under pain of no longer being a Spiritualist, I would ask—what right have other humanly constituted societies to impose their dogmas upon me? Between God and me, and to distill to me the truth which I can appreciate as well as they can. And if my present faculties were below their conceptions, by what right could they im-

pose upon me ideas for which my mind is not matured and for whose infallibility I can have neither faith nor guarantee.

If there be a convincing proof of the eminently religious character of Spiritualism, it is the profound respect for the individual autonomy implied in its teachings because the conscience is responsible, God wishes it to be free. As a solar ray is differently decomposed according to the surface upon which it falls, so truth in irradiation from its eternal source proportions her action to the different degrees of stages of human development, and modifies it to suit our characters and our faculties.

Then let this divine star beam on the myriads, its rays will penetrate it little by little, soon the grossest elements will be transformed by a mysterious generation which will give birth to a beautiful soul, which will place the earth to drink in eagerly the dew and the light, and to bathe in its blissful emanations.

This sacred truth immutably governs our obscure spheres, but by an admirable chain of laws or connection of facts, the French is enchainment do falls—I hardly know how to translate it, each one in his darkness appropriates what he can according to the exigencies of his nature; however, for each one of us the day of moral apotheosis will dawn. Then the religious ideas of the early ages will be met by the new germ, which will escape from them and the soul purified by that—not from its sins, but from its original errors—initiated into the mysteries of its destiny, and knowing the ladder of progress which it must mount to accomplish its destiny, will harmonize its soul with its new hope and will with all her power, and her sister souls to the attainment of all good. Then if a doctrine capable of producing such results be not religion, none other will ever be.

Yes, Spiritualism fully satisfies our most elevated and infinite aspirations, it truly binds our souls to God, and through solidarity to all creation. Who then says, "Spiritualism is not Religion?" Ah! let us guard ourselves against the sterile antagonism of words, and without any further delay, let us do good. After Little's call for the first meeting which was well responded to by the foremost women in every good work, who belong to the First Society of New York. Their movement was well timed; already there are those who are going down the hill of life, gentle, moral and upright people, who are almost destitute of daily necessities. They have been members of the Society of Spiritualists since its first organization, and their doubtless be a pleasure as well as a duty to these sisters of mercy to see that their last years are made comfortable.

THE BROOKLYN MEETINGS continue as usual. Dr. J. R. Buchanan's lecture, "What should be done?" before the Fraternity, was a review of the medical legislation which makes disgusting diseases by "clairvoyance to be a crime. At its close a committee was appointed to report upon the matter, and a petition to the Legislature of New York, praying that its "disgraceful and dangerous character be removed, was circulated and generally signed.

A pleasant reception was tendered Mr. Wallis at the hall of the Fraternity, on the occasion of the close of his lectures before the society.

Hon. A. H. Bailey's lecture at the Friday evening meeting was upon Materialism, in which he narrated his experiences. Mrs. Little continues to speak at the Institute.

IN NEW YORK. Mrs. Brigham keeps on the even tenor of her way at Republican Hall. She has incurred considerable expense in the Young Men's Hebrew Association at Harlem, and next week passes but her services are required to some of the suburbs of the city. She is one of the busiest persons in the field.

At Stock Hall Mrs. Mary T. Davis gave a beautiful lecture on the evening of Jan. 20th, entitled "The Ministry of Woman," a subject of which the author is a practical illustration. Mr. Davis's topics on the "Difference between Mind and Spirit, or demon and angel" was aided by a diagram showing the principles which are embodied in the human spirit, as well as the development of soul senses—most important basic truths. Of his lecture last Sunday

the intercourse of man with the divine power," I am warranted in saying, and I repeat it: Spiritualism is religion itself!

A Letter from New York City.

The Criddle Reynolds's exposure is the principal topic for the discussion of the hour. There was no possible way for the woman to cover up the imposture, save by placing it herself to be the "instrument of evil spirits?" Judging by the past, there are many who will believe her.

The writer has been as certain of the fact of communion between this and the second sphere of existence, for nearly twenty years, as he is of communion between persons who meet here face to face. And yet he will be attacked and reviled for saying that, as many people accept this grand, and what should be ennobling truth—who are narrow, bigoted, and superstitious, at once any other fact. The proof of immortal continuous existence does not spur them to study and obey the laws of unfoldment. They do not walk with bowed, reverent heads beneath the great spiritual source of light, love and life, making themselves fit to receive its inspiring influences. They belittle and vulgarize what should be most divinely beautiful. They defend the "cause" which needs no defense, in reality defending weakness and impotence. No truth can be killed by its unwise advocates, any more than by its opponents, but it may be misrepresented, and its legitimate interest be long delayed. "Deliver us from my friends," I can take care of my enemies; might well be the epitaph of Spiritualism.

They who rest in the outward phenomena after being convinced of the truth of spiritual intercourse, are like children concealing their primers as they grow to maturity. Life is such a sacred thing, it is so important as the foundation of an endless career, that we cannot overestimate our responsibility in regard to the mental and spiritual nurture upon which it should repose.

THE LADIES' CHARITABLE ASSOCIATION has been established among the warm-hearted Spiritualists who are earnest workers in the cause of humanity. Little's call for the first meeting which was well responded to by the foremost women in every good work, who belong to the First Society of New York. Their movement was well timed; already there are those who are going down the hill of life, gentle, moral and upright people, who are almost destitute of daily necessities. They have been members of the Society of Spiritualists since its first organization, and their doubtless be a pleasure as well as a duty to these sisters of mercy to see that their last years are made comfortable.

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on the "Prophecy of Death" and "Prophecy of Life," an attendant at the hall says: "I realized how great a thing it was to be born, and how much greater it was to die. How I thank the Great Spirit for Life; how thankful for Death, the prophecy of Life! It came home to me as it never did before!"

PROF. ADLER'S POSITION

has ceased to be enigmatical; he has repeatedly announced that there is no Divine Spirit and no immortality. Slowly the two wings of the radical array separate; one moves toward the frozen, arid region of the Northwest with its eternal silence, its blank wastes—leading to the dreary solitude of Nothingness. The other, composed of a motley crowd, with whom some noble leaders, who walk with light from spiritual sources, shining upon their faces are shaping their course toward the land of Beauty, Peace and Holiness—the land of the ultimate fruition of all our intuitions and aspirations. Would there were more leaders, would that the rank and file were not so given to straying after will's whims or lurching into boxes. They must take up the line of march sometime, why trifle and delay?

Prof. Adler has great delight in the position of your Mr. Mills of Chicago, who has announced himself as belonging to the left wing of rationalists. Last Sunday the former gentleman told his audience that he expected Mr. Mills would soon come East and speak from his platform.

February 18th.

Y. Z.

ONE HUNDRED YEARS OLD.

BY PROF. ADLER WILDER.

Length of days has been aspired after in all time. Whether, however, man has by nineteenth century terms of life, has been gravely questioned. Three score years and ten, with a possibility of four score, which should be burdensome and full of grief, have become the general term which is implied to human life. I know not who first assigned this limit, nor any reason why it should be assigned. There are exceptional cases enough on record to indicate that no such restriction exists in nature. A person aged 160 was recently mentioned in a western newspaper. There are several contemporaries yet living in the United States. Captain James Riley, in his "Narrative," declared that several persons in the Sahara were more than a hundred years old, and writes about two or three that had lived some six or seven years, or over two hundred.

We will waive the tales of the autochthonous patriarchs, whose years have been only seasons or periods of three or four thousand years, and perhaps the long reign in the "Chronicle" of Manetho ought to be compressed by a similar rate. Nevertheless, evidence enough remains to indicate that human beings ought to have their days long in the earth. I concede cheerfully that it is far better to live a life worth the living, than to hold on so very long. Yet what man in comfortable circumstances does not desire to emulate Moses at 120 years old, "his eye not dim, and his natural force abated?"

I may be stopped right here by reference to the laws of nature. I have yet to learn that nature has made any laws. All in nature is change; and that emanates from a higher principle. The real laws of nature are supernatural, as is all life and intellectuality. Nature receives and evolves, but does nothing higher. Death rather than life characterizes her domain.

It seems to be a fact, however, that the vital power is sufficient to carry an individual through in a certain geometrical ratio to the limit of manhood. It requires twenty-five years to perfect physical growth, and some years more to get over "being green," the analogy of the animal kingdom would appear to indicate that he might, under proper conditions, attain somewhere near two centuries of physical existence. It is idle to appeal to examples all about us as demonstrating the contrary. Philosophical questions are not to be determined from principles and not by cleverness about

Besides all this, man is beyond the animal. His life is more than biology includes; even his diseased transposed physiology. Continued on Third Page.

It is especially easy to trace man's development, by means of his great Humanity does not go forward Intel or religiously in a mass; the natural for a few to lead the world. In the interval between Moses and Emerson have left their thoughts upon the ages Buddha, Confucius, Jesus, Paul, Calvin and Wesley are about all who have been on the creeds of to-day. Free

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Correspondence of the Rome, (N. Y.) Republic

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and in the *Psychological Review* a valuable medium for elucidating their difficulties, and discussing their views and opinions. FREE AND OPEN DISCUSSION within certain limits is invited.